

The Ministry

A Medium of Communication
between the members of the
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Contents of This Issue

TRENCHANT TRUTHS	2
ASSOCIATION HOUR AT THE GENERAL CONFERENCE: Operations in World Divisions	3
THE ROUND TABLE HOUR: Linking Personal Ministry to Sermonizing— Discussion From the Floor	11
THE QUESTION BOX: The Problem of Confidences—Our Denominational Name	19
PANEL: A Deeply Spiritual Occasion	20
THE MORNING BIBLE STUDY: The Gospel of Experience (Concluded) ...	21
PERSONAL TESTIMONIES: Help When Most Needed	23
SPECIAL FEATURES: What Constitutes Thorough Instruction—The Goal of Thorough Instruction	24
PERSONAL IMPRESSIONS OF THE PRE-COUNCIL	31
EDITORIAL POSTSCRIPTS	32

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Associate Secretaries, L. E. Froom and Meade MacGuire
Office Secretary, Mrs. J. W. Mace

Divisional Secretaries: Africa, E. D. Dick; Australasia, A. W. Anderson, W. W. Fletcher; Northern Europe, J. H. Schilling; Central Europe, L. R. Conradi; Southern Europe, J. C. Raft; Far East, Frederick Griggs; Inter-America, C. E. Wood; South America, J. W. Westphal; Southern Asia, J. S. James.

The Advisory Council: [In addition to the officers named above] O. Montgomery, J. L. McElhany, C. K. Meyers, B. E. Beddoe, I. H. Evans, L. H. Christian, H. F. Schuberth, A. V. Olson, H. J. Löbsack, C. H. Watson, E. E. Andross, W. H. Branson, C. B. Haynes, A. W. Cormack, F. M. Wilcox, W. W. Prescott, G. W. Wells, J. E. Fulton, M. E. Kern, W. E. Howell, E. K. Slade, T. G. Bunch, Rose E. Boose.

Trenchant Truths

You cannot please everybody. Don't try it.

OUR style of presentation may change, but the substance of the advent message, never!

LET us minimize our differences, and magnify our agreements. Unity of heart and of front is essential.

TRUTH is not simply relative; it is absolute, though our understanding of it is painfully relative.

WHY do you believe what you believe? Does it spring from hearsay or tradition? Or is it a conviction growing out of thorough investigation and consequent satisfaction of mind and conscience as to an impregnable Scriptural, historic, scientific, and reasonable foundation?

RESEARCHES into the deeps of human knowledge and philosophy become a positive peril, unless we keep the mind perennially surrendered to the acknowledged authority of the word of God, and the complete control of the Spirit.

SOME people talk too much about their little accomplishments; others are so busy doing really big, far-reaching things that they haven't much time left to conduct a publicity department. Oftentimes these bigger things are not and cannot be spectacular. The things that are not seen are frequently greater than the things that are seen.

NEVER forget that we cannot make people moral by simply preaching morality.

THERE is something worse than ignorance, and that is to be unaware of our ignorance.

TRUTH is eternal, but our views of it are profoundly influenced by time—and the times. Let us seek for the broader vision, and reach out for God's changeless, eternal viewpoint.

THE only way we shall ever cause the multitudes to know that we are Christians, not semi-Jews, is to continually stress the basic Christian verities in their inseparable relation to the specific truths of our movement.

THE coming of Christ will bring many surprises. He will acknowledge and welcome as His own some whom we would exclude; and He will repudiate some whom we would include. He who reads the heart will never make a mistake. The lesson is for a heart-searching renewal of personal fellowship with Him.

THE papal theory of ecclesiastical government is that authority is derived by divine right from the hierarchy above, coming ultimately from the college of cardinals, with the pope as the head. Seventh-day Adventist understanding is that authority is derived from the people, and thus up through the local conference, the union, and ultimately the General Conference. One is autocracy; the other is democracy. May there be no beclouding of the principles.

L. E. F.

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Association Hour at the General Conference

Tuesday, June 3, 1930, 3 P. M.

Operations in World Divisions

A. G. DANIELLS, Chairman: The brethren have kindly granted to the Ministerial Association this afternoon session of the Conference for the consideration of Ministerial Association interests. According to the General Conference program, as announced, we were to have had two half sessions, on different dates, for the consideration of the various phases of our work,—one for reports from the general secretaries, and the other for a symposium of reports from secretaries of the divisions; but since coming here we told the officers that if they felt free to grant us all of this afternoon for our reports, we would not ask for anything more; and they accepted the proposition.

Now it falls to me to read the report I have here in written form, which includes reports by my associates, Elder MacGuire and Elder Froom; but as this report will appear in print through the *Review* [see *Review and Herald*, No. 29, General Conference Report No. 7, pp. 122-125], I have decided that it is best, under the circumstances, to boil it down to the minimum, in order to give all the time possible to these secretaries from the world field, who will tell us about their work; and I desire also to call on several of the officers of the General Conference to speak concerning their observations of the work of the Ministerial Association. I have not asked all these brethren if I might call on them for impromptu speeches, but seeing them here, I venture to do so.

I have recently spent about a year in the Australasian Division. Much of that time Elder C. H. Watson, the

president of the division, was with me, and led in the ministerial institutes that were held, and in all the efforts made in behalf of the ministry. I wish to ask Elder Watson, who is at this time our General Conference President, to speak to us.

C. H. WATSON: I am very happy indeed, dear brethren and sisters, to have the opportunity of talking to you in a meeting that is considering the work of the ministry. I wish that more frequent opportunity could be made possible for giving consideration to the great work that God has committed to the ministry of this denomination.

It has been my privilege to labor during the last four years in a division of the world field where there is a strong ministry, and I am happy to have seen the organized efforts of the denomination through the Ministerial Association affecting the life and strength and service of the ministers in the Australasian Division. We feel that we need strong help for our ministers in Australasia, and for our missionaries in the South Sea Island field, and we have been made happy, during the last four years, to have had the consideration of the General Conference in sending us the help of workers who had in mind no other purpose than helping our ministers—upbuilding the strength of the ministerial force, and encouraging them to live closer to the Lord, and to become more efficient in the work that they seek to do in His name.

Brother Daniells was sent out to the Australasian field. It was not a new or strange field for him to visit, as he had labored there in the early days, and our Australasian forces were very glad to welcome Brother Daniells to

the field. When he arrived, the field was programmed for a series of strong ministerial conventions, and the programs were carried out. The universal testimony of the ministers throughout the field is to the effect that they received great help and blessing at these ministerial institutes. Much was done also in laboring for the membership of the denomination in Australia and New Zealand. Special efforts were made at the camp meetings, and in the larger churches. A strong effort was put forth throughout the entire field, and if we can regard the testimony of the people generally, even to this day, we must believe that the effort was a successful one. We know the results of these efforts put forth by the General Conference, through its Ministerial Association, have been blessed of the Lord, and have operated successfully for the strengthening of the work in Australasia. I am glad to bear this brief testimony to the effectiveness of it, and I hope the future will show us how we may more wisely and more effectively put forth our efforts to help the ministers of this movement generally, and thus hasten the finishing of the work of God.

A. G. DANIELLS: We have with us Elder A. W. Anderson, the Ministerial Association secretary for the Australasian Division, who has almost a thousand workers in his constituency, and we will ask for his report to be made now.

A. W. ANDERSON: Years ago we came to the conclusion in Australia that the progress of our work would be just about commensurate with the efficiency and spirituality of our ministry, and therefore that anything that would create a greater degree of spirituality and more efficiency in the ministry, deserved the hearty indorsement and co-operation of every one of our people. This led us to form what was termed an Evangelical Association, which was carried on for some years, and when

the Ministerial Association was formed by the General Conference, we joined with it heartily. Today, all the ministers in Australia, as far as we know, and especially the missionaries in the islands, very heartily appreciate the publication known as *THE MINISTRY*, and anticipate the arrival of each issue with much interest. We believe that the service which the Ministerial Association renders is very valuable to any body of ministers. We have come to believe in the value of the Reading Courses, furnishing regular outlines of study and incentive to ministers to give attention to study, and reading books that are thought producing and develop original thinking, and consider that endeavor along this line is worthy of all the stimulation that can be given to it.

A. G. DANIELLS: We will now ask Elder I. H. Evans, the president of the Far Eastern Division, to speak to us.

I. H. EVANS: It goes without saying that we as workers need every possible stimulus to help us in spirituality, and to concentrate on the great work before us. The Ministerial Association has been a great blessing to our working force in the Far East. We have 1,968 workers, and are doing our best to persuade every worker, and the wives of the workers as well, to follow closely the Reading Course as outlined by the General Conference, subject to such substitution as it is necessary to make because of the languages used. We want all our workers to have the benefit accruing from following this Reading Course, and to avail themselves of all the help that the Ministerial Association has to give. I am sure that I voice the sentiment of the large majority of our working force when I say that we greatly appreciate the work of the Ministerial Association. It has been a real blessing to our foreign workers, but especially to our native working force. Many of our natives need the very help that

they can get by being persuaded to follow closely this Reading Course plan. Oftentimes they feel unable to buy the literature, but we have endeavored to supply every worker with the literature when he is not able to purchase it himself.

I can hardly describe to you what a growing interest is springing up in the hearts of our Oriental workers as the result of the stimulation of the Ministerial Department. Many of our workers have read books which they never would have read but for the Reading Course provision, and many have been led to branch out in undertakings which they never would have thought of but for the inspiration of this department. I am unable to think of a man in the Far Eastern Division who does not look with great friendliness and appreciation upon the helpfulness of this Ministerial Association.

A. G. DANIELLS: Prof. Frederick Griggs, the Ministerial Association secretary for the Far East, has been doing very earnest work among the workers speaking so many languages, and we will ask him to report to us now.

F. GRIGGS: The Ministerial Association is growing in the Far Eastern Division. We have to conduct twelve different Reading Courses for our workers, which involves the selection of many books. During the past four years the Reading Course enrollment among the native workers has been gaining year by year, and the number completing the courses is growing. For the present year, at the time I came away from the office, we had enrolled 620 of our native workers. This is a large number, and will probably go to between 700 and 800 men and women all over that great field who are taking these Reading Courses.

The majority of our native workers have very little education, but they are earnestly seeking to avail themselves of all the help we can give them, and they are doing a wonderful work in

winning souls to Christ. The books that are being read, and the "Monthly Readings" which we prepare in the different vernaculars (largely a reprint from THE MINISTRY), are proving of immense value in stimulating the native workers to study.

We have incorporated into our Ministerial Association endeavor what is known as a "Five-Year Evangelical Course for Workers," through which there is direct connection with the Fireside Correspondence School. This course corresponds to a high school course, and includes Bible, history, and science, and the regular Ministerial Reading Course. We expect to introduce this Five-Year Evangelical Course throughout all the Far East. At the present time it is working in full measure only in China, where we have 561 enrolled, but I am glad to bring a good report of what has already been accomplished within eighteen months in China, and I believe that the same line of work can be carried on effectively, not only in the Far Eastern Division, but throughout the world. I am convinced that there is a connection between our Fireside Correspondence work and our Ministerial Association work which can most effectively serve our evangelical workers. If the ministry is wide awake and earnest and serious in study and preparation for their work, the spirit of study will permeate clear through to the remotest member of our churches. We have a great message to give. We must be wide awake continually, and study to show ourselves approved unto God, workmen that need not to be ashamed.

A. G. DANIELLS: During the last fifteen years, at least, I have worked with Elder McElhany, the vice-president for the North American Division, in conducting many ministerial institutes. I wish Brother McElhany would say a few words at this time.

J. L. McELHANY: I am glad to speak a word for North America in relation

to the Ministerial Association and its endeavors along the line of helping to promote the interests of our ministry. A well-trained, efficient, consecrated ministry is, as I am sure we all recognize, the greatest need of this movement, so far as the human element is concerned; and it is to bring about this very worthy end that the Association was organized and toward which it has been bending its efforts. Our workers are reaching out for help along all lines, in the desire to become more efficient in service. The problems of evangelism, pastoral work, preaching, visiting, carrying on church work, personal study, and self-improvement are all important elements in the life of a worker in this cause, and the Ministerial Association stands as a clearing house, through which every worker may contribute to the common good of all. A higher and still higher standard for the ministry is our objective.

I am glad to say that as I have visited around over the field I have seen many evidences of the working of the principle for which the Ministerial Association stands. If I could take time to tell of the ministerial institutes that have been held in various parts of the country, it would give me much joy to speak of the great blessing of God that has rested on these efforts. In connection with our union conference sessions two years ago, ministerial institutes played a very important part. These were occasions of deep spiritual blessing to our workers, opening up definite lines of study for improvement in the various branches of the work. There is on the part of ministers, Bible workers, and workers engaged in various branches of the cause, a reaching out after higher ideals. And so I bring you a good word concerning what I have seen and heard of the Association and its influence on the work and workers of North America.

A. G. DANIELLS: Now we would like to hear from our General vice-president, Elder Montgomery, who has traveled almost around the world during the last four years.

O. MONTGOMERY: I am glad to say just a word of appreciation for the Ministerial Association and its work. For many years there was an urgent request by the ministry for some provision whereby they could be put in contact with one another, and be enabled to be of mutual help, encouragement, and strength as to methods of work, working material, ways of presenting this message, and the strengthening of their ministry in all respects. I rejoice that the time came when we organized and established the Ministerial Association. It has been my privilege to visit many different fields, and meet with the workers in many different lands, and without any thought of preparation of a report at this time, I am glad to bring to you the reflex that I have gotten from these various fields, as pertains to the work of the Ministerial Association. In every part of the world where I have traveled I have heard words of appreciation, and I am sure that the Ministerial Association is proving to be a definite blessing and encouragement and help to our ministry. If there is any one thing that we need more than another, it is help to become more deeply spiritual and more effective in our endeavor for the salvation of souls and the building up of the church. May the Lord help us in every endeavor that we put forth to this end.

A. G. DANIELLS: I spent last winter in the South American field, with Brother Haynes, the president, and Elder J. W. Westphal, who has spent twenty-nine years in South America, and who has been giving special attention to Ministerial Association interests in that division during recent years. We want to hear from these

brethren, and I will now call on Elder Haynes.

C. B. HAYNES: Our working force in South America numbers 780. This body of men and women are a needy body. They desire to become more efficient in their labors, and the efforts of the Ministerial Association have been of very material benefit to this group of workers in South America. They have been reaching out for the kind of help that the Association has been supplying. This last year we felt that the time had come to give our entire body of workers special help through a series of ministerial institutes, and in planning for these institutes we reserved the time for dealing with the great need of the ministry without interruption of business meetings or committee meetings.

It has been our policy to make a round of the field once a year, for the purpose of adjusting administrative problems, making our budgets, holding annual committee meetings in the different institutions, and conventions for departmental workers, such as the publishing, home missionary, educational, and Missionary Volunteer departments. But this past winter we brushed everything else aside, and made the ministry and its interests the all-important thing in the five ministerial institutes which were arranged for throughout the South American Division. Elder J. W. Westphal, our Ministerial Association secretary, had charge of these programs for the institutes. Elder Daniells responded to our request to come down and make this entire round of meetings, and I think I could not overemphasize the importance of the benefit we received. Our working force today is more unified than it ever has been before, and we know that, as a consequence of these ministerial institutes, our work will go forward in a much stronger way than ever before. We in South America are thankful to God for the

Ministerial Association and for what it is doing for our ministers.

J. W. WESTPHAL: The idea of a Ministerial Association in South America developed from a sense of need. We reached a time when evangelistic work was at a low ebb. Through the development of the departments, and centering thought upon departmental work in the desire to make it what it ought to be, we lost sight, to some extent, of the necessity of our evangelistic work. The evangelists in the field felt it keenly, and they set themselves to work to bring about a change; and from that developed the idea of the Ministerial Association. I believe Elder Daniells will remember the letter which I wrote to him, about eight years ago, in which I set before him the needs of evangelistic workers, and asked that something be done to help them in a definite way. We rejoiced when we heard that the General Conference had formed a Ministerial Association for the help of the entire field, and we in South America entered heartily into the plan.

I am glad to say that we have seen results along the line of stimulating and making stronger our evangelistic work in the field. There has been a great change in this respect in South America, and today the strong factor in our work is aggressive evangelism. Not only does this apply to our regular evangelists, but our departmental secretaries, and leaders in other branches of the work in the field, have engaged in evangelistic work with good success.

We are promoting three reading Courses, in English, Spanish, and Portuguese, with a present enrollment of about 200. A deep interest is taken in this Reading Course work. We have started a little paper, called *El Evangelista*, which is manifolded and sent out each month, with a view to strengthening the evangelistic spirit, and supplying our laborers with material suitable for use in their work.

This paper is much appreciated. We send it free to our schools, to be supplied to members of the ministerial classes, and the students take a great interest in it.

A. G. DANIELLS: Now we will have a report from Elder L. R. Conradi, the Ministerial Association secretary of the Central European Division.

L. R. CONRADI: The Central European Division has been in existence only about a year and a half, and consequently the work of the Ministerial Association is rather new. But we have given attention to three things: (1) Securing greater success in the work of the ministry; (2) securing greater efficiency in study; and (3) assisting the ministry in a general way. When we began our work as a Ministerial Association, we found that as a consequence of the war and its after-effects, we faced a losing situation. We found there was a decided decrease in the number of baptisms administered, showing that our evangelistic work was sadly lacking. And we also found there was a serious loss in our membership. Our first move was to ask each union to send us a report of every worker in the union for the preceding six months. When these reports came in, we had opportunity to see just what each worker had accomplished—how many souls had been gained, how many had dropped out. Then we began work with the individual laborer. We found that this direct effort to help the individual laborer was effective, and the situation throughout the field soon began to change. There has been decided improvement, but we are keeping right after this endeavor to help each worker secure the greatest success in his work.

The next thing was to secure more thorough and efficient study on the part of our ministers. The number of our workers who read English is quite limited, but wherever practical, we urge that they take the English

Reading Course. But we found it necessary to start a German Reading Course, and we have made very thorough work of this. We have at present enlisted all our ministerial workers in the Reading Courses. We believe our ministry ought to improve in study. I am not so young any more. I finished my schooling fifty years ago, as far as the Battle Creek College was concerned; but today I love to study just the same. The minister who does not improve, who does not grow, who does not obtain new food for his own soul out of the word of God, will not be able to feed the flock. Personally, I have never kept a stock of sermons. I believe in studying, and in studying real hard. When I see a minister who preaches sermons so old that when the people hear the first word, they know just what the last word will be, I cannot pity him if the members of his congregation go to sleep, and I think that minister is in very great need of such help as the Ministerial Association can give him.

We recognize that much can be accomplished for our ministry through institutes, and we believe that what we have learned here through the reports of the Ministerial Association secretaries in other divisions will prove of help to us in developing this institute work more extensively. We do believe that by the grace of God our ministry can become more efficient, both in gaining souls and also in keeping the souls gained; and to this end we are earnestly endeavoring as the Ministerial Association of the Central European Division.

A. G. DANIELLS: Next will be Elder J. C. Raft, now secretary of the Association in the Southern European Division, but up to the time of the recent division of territory, he had charge of Ministerial Association work throughout all Europe. Brother Raft has done a great work for the ministers there.

J. C. RAFT: I wish we had a thousand workers in our division, but we have only 311. We have 181,000,000 people to whom the message is to be preached, and we know that the only way we can ever reach them is to preach in the spirit and power of Elijah. We are longing for the time when that spirit and power will be experienced by us; we are working toward that end, and are using every means and facility we have, and God is blessing us. We have the Reading Course in English and also in French, German, Hungarian, Italian, Rumanian, and Spanish. At present we have 286 members in our Reading Courses, and the workers greatly enjoy the books which are selected for them. We hold some ministerial institutes, but not many, as the workers are so few, and the need so great, that we cannot call them from their work, except for one to three days preceding annual meetings in union and local conferences. At such times the workers come together, and we study and seek God most earnestly for His Spirit: and this brings a great spiritual uplift to the workers.

When it is time for the regular meeting to begin, the workers are filled with new spiritual life and courage, and are ready to help the members who come to the meeting, and we have witnessed an excellent spirit prevailing from beginning to end. Our aim is to develop a clean, powerful ministry, for we realize what that means to this advent movement. Our ministers are longing for a deeper spiritual experience and a closer connection with Christ. They fear God, and they want to do the work of God in the very best way. Many of our workers have a very limited education, but God is blessing their sincere efforts, and they are bringing thousands of souls to Christ. If we only had more workers, we could do a far greater work; but by the power of God we are going to press on, knowing that "there is no restraint to the

Lord to save by many or by few," and that "He will finish the work, and cut it short in righteousness."

A. G. DANIELLS: Elder J. H. Schilling is Ministerial Association secretary for the Northern European Division, and he will tell us something of the work conducted there.

J. H. SCHILLING: I cannot speak too highly of the appreciation our workers have for the help which the General Conference Ministerial Association is giving us. I would like to speak at length, but the time is too short. I will just read a few extracts from letters which express the sentiment of the workers themselves. [Reads a number of statements.] I should like to refer to the comparative growth of the Ministerial Reading Course in our division during the last three years. In 1928 we had an enrollment of 86, of whom 75 were for the English Course. In 1929 this enrollment was raised to 249, and during the first half of the present year the enrollment has reached 420 readers. In 1929 we conducted Reading Courses in eight languages, and this year we are promoting eleven different language courses. You will understand that this takes a great deal of work, but the Lord has blessed us wonderfully. Every worker is deeply interested in the Ministerial Association. We recognize the great value which the Association is to us, and on the part of all our workers in the Northern European Division there is a willingness to co-operate.

A. G. DANIELLS: Professor Dick, of the great African field, will speak of the Ministerial Association work in that division.

E. D. DICK: The work in the African Division naturally divides itself into two parts,—the European and the native. We have 238 European workers and 410 natives. Through recommendation of the division committee, it has been possible for us to supply all

European workers in the field with the Ministerial Association magazine, **THE MINISTRY**, and this publication is greatly appreciated. There are forty-four languages spoken by our native workers, and as there is very little literature available in these languages, it is impossible for us to do much in the way of promoting the Reading Course among them. We are, however, carrying on a strong evangelistic campaign.

There was a time when we considered that our evangelistic work among the natives was limited to what the native teachers could do in connection with the schools where they were placed in charge. But we no longer maintain that idea. We are sending out native evangelists into new and untried areas, and they are winning souls by the hundreds. We consider the Ministerial Association a great stimulus to us in our evangelistic efforts for both the European and the native people; and especially do we receive help through the columns of **THE MINISTRY**.

A. G. DANIELLS: We have with us Elder C. E. Wood, who is secretary for the Association in the Inter-American field, and has been closely co-operating with us ever since he took hold of the work in that section.

C. E. WOOD: I am deeply impressed that we have reached the time when our ministers and workers in all parts of the field need all the inspiration and help which it is possible to impart, in order that they may become better qualified to proclaim effectively the last warning message to all the world. The General Conference Ministerial Association has been putting forth earnest efforts to give this needed help throughout the world field, and I am sure that, as we have listened to these reports today, we have been convinced that their efforts have not been in vain. One hundred and twenty-five of our workers are following the Minis-

terial Reading Course, and a set of the books is placed in the library of three of our schools for the benefit of the students. For our Spanish workers we make use of the Spanish Reading Course, as selected by the Association leaders in the South American Division. The monthly journal, **THE MINISTRY**, is much appreciated by our workers in the Inter-American Division.

J. S. JAMES * (Southern Asia Division): Our workers in Southern Asia have a genuine appreciation for all that is being done for them through the work of the Ministerial Association. No class of workers in all our denominational activities are in a better position to truly evaluate the merits of the Association than those who are called to labor in foreign lands where spiritual darkness reigns supreme, and the atmosphere seems charged with those elements that oppose the principles of righteousness and truth. Those who are obliged to work under such conditions have constant need of such help and encouragement as will keep the vision clear, faith and hope in the message firm and steadfast, and unbounded confidence in the ultimate triumph of the gospel message in the hearts of the most hardened and degenerate.

The Ministerial Association is meeting a general need among all our workers, and not one particular class. On the division register will be found the names of ministers, doctors, teachers, nurses, Bible workers, colporteurs, and a number of laymen. All our foreign workers, and all Indian workers who have a working knowledge of the English language, are regular subscribers to **THE MINISTRY**. This magazine has been a very great help

(Continued on page 30)

* Elder James could not be located at the time of the Association meeting, but later furnished this written report.

The Round Table Hour

During Pre-Conference Council

Linking Personal Ministry to Sermonizing

A. G. DANIELLS (Chairman): May I suggest that we all take notes of what is said at these round table meetings—either good strong mental notes, or notes on paper—so that we may be able to recall readily the outstanding principles presented. In the discussion which is to follow, there will be opportunity to ask questions or to make suggestions. It is our desire to make these meetings very practical and helpful, but we do not want this body of workers to feel that “wisdom will die” with the men who make the presentations. We are doing the best we can, but we know that you who are in the field dealing with these problems will have something to say, and we want you to be very free to think and speak for yourselves. Brother MacGuire will now lead out in the consideration of the topic announced as No. 5,—“Linking Personal Ministry to Sermonizing.”

MEADE MACGUIRE: I recognize the fact that the linking of personal work with preaching is quite a different proposition with the city evangelist than when it centers around the work of a pastor of the church. The same principles governing personal work obtain in both cases, but the practice is quite different. It is therefore my design to give some general suggestions that will apply in the case of the city evangelist working for those who hear the message for the first time, and also in the case of the pastor who, to a very large extent, is dealing with people who are members of the church.

There are three points that I wish especially to mention:

1. There are many souls who can be won to Christ through personal effort who could not be reached through preaching alone.

2. The personal, heart-to-heart appeal by the minister, which leads the soul to accept Christ, has a reaction in the minister's own personal experience which is an essential part of successful labor.

3. By faithfulness in personal work, the minister sets the right example before the members of the church,—an example which it is essential for them to follow in order to grow in grace.

As to the first point, I suppose that every minister has in his own experience demonstrated the truth of that statement. Some years ago my attention was called to an incident which serves to illustrate this point, and in my own ministry I have many times found the principle to hold good. The story is told of a minister who, for many months, had noticed a young man seated in his congregation every Sunday night, listening most attentively to the sermon. This observation continued for a long time, and as the minister sat facing his congregation at the opening of the service, he resolved more than once that he would endeavor to speak to this young man after service, and try to find out who he was and how he came to attend the church service regularly; but the young man always slipped out of the church before the minister could reach him. Finally the pastor decided to try another plan, and arranging for the benediction to be cared for by his assistant, he left the rostrum ahead of time and slipped out the side door of the church, just in time to stop the young man as he came out of the door.

After cordial handclasp and greeting, the pastor took the young man aside for personal conversation, and among other questions he asked, "Are you a Christian?" "No," said the young man, "but I would like to be." "Well, why are you not a Christian?" asked the pastor. "I have been coming here every Sunday night for five years," replied the young man, "but somehow I have not found out just how to start in." So the minister took the young man into his study, and in five minutes' time that young man had knelt down and confessed his sins, and had the joy of knowing he had been accepted by his heavenly Father. That minister, in five minutes, accomplished what five years' preaching had failed to do, and that was to bring the young man to a real surrender to Christ.

Now I think we should bear in mind that the difficulty with many is often hidden in the background of heredity, or environment, or education, or failure, and that it is impossible to get at the difficulty from the desk or the pulpit. The personal touch, the personal contact, is required. And more than that, it is not enough merely to sit down and talk and visit with a person. It is necessary that we approach him in such a way as to convince him of our love for him, for it is the love back of the motive which reaches the heart. We cannot succeed if we do personal work from a sense of duty, but as Paul said, "love never faileth."

A few weeks ago I was holding meetings in a certain place, and there was a young man there, eighteen or nineteen years of age, who was not a Christian, and did not manifest the slightest interest. He was considered something of a problem. The next day after my meetings began I had the opportunity to shake hands with this young man, and I felt a very definite love for him spring up in my heart. A couple of days later I met him again, and in talking to him, I said, "Won't

you come up to my room? I would like to get acquainted with you." As he did not seem to know just how to take the invitation, I went on to tell him why I wanted to become acquainted with him. I said:

"When I met you a few days ago, I could not help but like you very much; and when I left you, I went straight to my room, and I knelt down and prayed that God would touch your heart, for I had been told that you are not a Christian. I told the Lord that I loved you, and that I wanted Him to teach me how to encourage you to become a Christian."

As I talked to him, he kept looking right into my eyes. He just kept looking, until I felt embarrassed. He did not say anything for a long time, and then this was what he asked:

"Do you mean to say that you went right to your room and prayed for me?"

"Yes," I replied, "that is what I did. And I have prayed for you more than once, the last few years." (The case of this young man had been brought to my attention previously, but I had never met him before.)

Finally he said, "Listen! I never saw anybody like you before."

I had the joy of seeing that boy make a very definite, and I believe sincere, surrender to Christ.

There are many who can be reached only through personal effort. The representative of Christ must come into personal contact with the person, and seek to discover the key to the man's heart—just what it is that is keeping him from accepting Christ; and the method of approach is largely a matter of loving. Many times I have met young men and women who have seemed to be warped and twisted in their views of things; but as I went on in my investigation, and visited with them until I won their confidence in me as one who really loved them, they have opened their hearts, and I

have discovered something, perhaps in their heredity, or in their early environment, or in their secular education, that blocked up the channel between them and God; and then it became possible to remove that obstruction, and let the light from heaven shine down into their hearts.

So often the difficulty is found to be failure. Thousands of people have tried and failed, and are in despair because of that background of failure. But when you can sit down beside them, and talk with them and pray with them, and show them the way to succeed where they have failed before, many times the barrier is conquered, and there is a complete surrender to Christ. I believe that this work cannot be done through the pulpit. It can be accomplished only through definite personal work.

Referring now to the second point, that personal, heart-to-heart appeal is essential to success in the ministry: the reason for this is that personal work brings a man into closer personal fellowship with Jesus Christ than can be obtained in any other way. We are told that Jesus "ever liveth to make intercession" for us. That is what He lives for,—to save souls. Now the way in which we enter into closest fellowship with a friend is by becoming united with that friend in that which is his highest ambition. It is the same in entering into fellowship with the Saviour. The more deeply we enter into His longing, His design, His yearning over souls, the closer we get to Him. We recognize that in our personal experience. Two people who have one supreme ambition, and unite to attain to that ambition, are drawn close together. So it is in our connection with Christ. The minister who does his work entirely from the pulpit is not able to get as close to Jesus as the minister who goes to the individual and through personal contact touches the heart.

God loves us. But He did not just love us from heaven. He could not win the heart of man by loving him from heaven. He chose the way of personal contact. "God was in Christ, reconciling the world unto Himself." God, in the person of Jesus, came right down here—came into your heart and my heart. Jesus, as it were, sat down beside us, put His arms around us, and told us that He loved us. In that way He reached us and won us. And in that way we can reach and win a great many who can never be won through long-distance preaching. We must get right down beside the individual, and speak in a very definite, personal way.

So I think that this personal work brings the minister into closer contact with Jesus than can be obtained in any other way. It gives him the personal touch with the individual life and its spiritual needs, which is so essential. No one ever knew a reputable physician to give a lecture to a large congregation, and then prescribe for everybody there. The physician finds it necessary to make a personal examination, to find out what the specific disease in each case is, in order that he may understandingly apply the remedy for the condition; and even though all people had the same disease, it is necessary for the physician to study the individual case and make proper application of the remedy. The same principle applies in the work of the minister. I read from the Spirit of prophecy as follows:

"It is in labor out of the pulpit, among families, that the richest and most valuable experience is gained, and that the minister learns how he can feed the flock of God, giving to each his portion of meat in due season. If there is a backslider, the shepherd knows how to present the truth in such a manner that the soul will be convicted. He will leave the ninety and nine and seek the lost sheep. But if the shepherd does not visit his flock, he knows not their condition, he

knows not what truths to set before them, nor what is appropriate to their case."—*Leaflet entitled, "Preaching Not Sufficient," by Mrs. E. G. White, 1892.*

We cannot put too great emphasis on the need of personal work. I cannot see how any man, it makes no difference how great a work he may be doing as an evangelist, can leave the personal work to his assistant and the Bible workers, and not himself have that inside knowledge of those spiritual diseases which he is seeking to remedy and heal. However thrilling it may be to stand up before a thousand people, and see them deeply moved by the Spirit as they listen to the message from God, yet the richest and deepest experiences come when we get with the one-soul audience,—that personal, direct approach, which Jesus made His supreme method.

It is this intimate, personal, heart-to-heart contact with men and women, in leading them to accept Jesus, which lifts a man's discourses out of the theoretical into the experimental realm, and makes them practical. It is possible for a man to be a good sermonizer, and yet fail to accomplish the thing that is needed. In listening to a man's sermons it is possible to discern whether that man is doing personal work,—definitely and earnestly going from house to house, and from person to person, seeking to bring men and women face to face with Christ; or whether he is talking theory, reaching the head but not the heart. In ninety-nine times out of a hundred, a man's discourses reveal whether or not he has personal contact with sin-sick people, and is dealing with each case in a practical way for applying the remedy.

The third point which I wish to emphasize, is the value of the example which the minister sets before the believers. The mission of the church in the world is twofold: it is to win

souls, and then to train souls to win more souls. Now it is self-evident that all the church members cannot be preachers, and it is therefore manifest that if all the church members are to win souls, they must be taught how to do personal work. How inconsistent it would be for a preacher to say to his congregation, "Now, I am to do all the preaching, and you folks are to do the personal work." People would not respond to that kind of appeal very well. The pastor who is seeking to establish a healthy, normal condition in his congregation, recognizes the necessity of having every individual working for the salvation of souls; but he cannot expect his people to become enthusiastic about doing work that they do not see him do.

The minister, as a shepherd, does more than merely to impart truth. He trains the believers in the service of Christ. Now the members may be trained to win souls in various ways. If their training consists in merely knowing how to solicit money successfully, or to sell literature successfully, that comes far short of reaching the true objective in training for the service of Christ, as viewed in the light of eternity. The great essential in training, whether it be by the Harvest Ingathering method, the selling of literature, or any other means, is to know how to bring men and women to Christ. And if the members of the church see their minister going from house to house, and in an earnest way making personal appeals to individuals to surrender to Christ, they will readily follow his example, and base all their activities in Christian service on true heart experience. But no pastor can consistently ask the members of his congregation to do what he does not do himself. In this situation, example has greater influence than precept.

I repeat that it is the business of the church, first, to win souls, and sec-

ond, to train the souls won to win other souls. We read that "the saving of human souls is an interest infinitely above any other line of work in our world. Whoever is brought under the influences of the truth, and through faith is made partaker of Christ's love, is by that very fact appointed of God to save others."—*Special Testimonies*, No. 6, p. 42. The very fact of becoming a member of the church, places an individual responsibility for the saving of others. Some years ago I came to the place where I decided that I could not conscientiously baptize a convert unless he assured me that he had a definite burden to win souls to Christ, and was definitely seeking to win some individual. I do not believe that a candidate for baptism can be considered as really ready for baptism until he is working for the salvation of others. I think all the records of souls won under Christ's ministry, and the records of apostolic experience, reveal that when a soul was converted, he went out that same day or hour and won somebody else to Christ. Therefore I do not believe that anybody is ready for baptism and admittance into the church until he is working for some one else.

Now I wish to refer again to that paragraph which I read from the Spirit of prophecy, and to read a little farther:

"But if the shepherd does not visit his flock, he knows not their condition, he knows not what truths to set before them, nor what is appropriate to their case. And more than this, as the preacher manifests so little interest in the souls under his charge, he cannot set an example to the flock of having an interest and love and watchcare for souls. . . . The Lord cannot work for those who are unfaithful, who neglect their manifest duty, the most important of a shepherd's duty. . . . Now it is highly essential that men be the right kind of laborers, for they are molding the churches to do as the preacher does; they feel that it is the

right way to have just as little interest in the prosperity of their brethren and sisters in the church as the minister has given them an example in their way of laboring. They may raise up churches; but they will always be weak, and inefficient, and unreliable. Such kind of work at such expense will not pay."—*Preaching Not Sufficient*."

If our churches are not in the spiritual condition they ought to be in, we, as ministers, should do some earnest studying and praying to find out the reason; for we are told that the preacher molds the church to do as he does. Sometimes we visit churches where the people say, "Our minister never visits us;" and the minister says, "I am not adapted to doing house-to-house work; I cannot do that." In such a situation, it is very easy to find the reason for the low spiritual condition prevailing in that church. If we believe the statement that "the work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers," then we, as ministers, must put forth efforts with which they can unite, and ever bear in mind that much depends upon our example in the matter of molding the people to become true soul winners.

We all recognize that the change which has come to us in these days of rapid transit by automobile—when the preacher drives in on Sabbath morning, preaches a sermon, and then goes on to another church—is not conducive to personal visiting with our people in their homes in a way to talk with them calmly and unhurriedly, and to study the Bible and pray with them, such as was witnessed forty years ago. This is one great source of the weakness which exists today in so many of our churches. May the Lord help us to engage in more effective personal ministry, and to have

that love in our hearts which will constrain us to go after souls.

A few years ago a minister of the gospel went to one of our largest prisons in this country, where seven hundred men were seated in the chapel, and as he preached to them their hearts were touched by the Spirit of God. When the minister asked how many of those men wanted to turn from their sins and be saved, all raised their hands, except one, a boy fourteen or fifteen years of age, who had seemed to be entirely unmoved, and had the appearance of being a hardened little criminal. The minister then requested the warden, as he took the men back to their cells, to let that boy remain in his seat. After all the men had filed out, and the boy found himself alone with the preacher, he leaned back in his seat with a sneer on his face, as much as to say, "Go ahead! I'm not

afraid of you." The minister sat down beside him, put his arm about him and drew the boy up close, and held him there a little while without saying a word. Finally, the minister spoke, and he said, "Charlie, wouldn't you like to have somebody love you?" There was no response, except that the tears came into the boy's eyes and rolled down his cheeks; and then the boy said, "Mister, nobody ever talked to me like that since my mother died." In a moment, preacher and boy were on their knees, and the power of God transformed that rebellious, hardened, sinful life.

Love is the power that wins. It is not mere commonplace words, but earnest, brief, heart-to-heart appeal to the soul. God works through that kind of effort, and there comes into a man's public ministry a power which cannot be imparted in any other way.

Discussion From the Floor

J. W. WESTPHAL: I believe in personal work; it is really the only way whereby to reach thousands of people. The nearer we come to the hearts of the people, the better are we enabled to minister to them in spiritual things; and we are to be ministers not only of the letter, but of the Spirit, bringing to the people that which their hearts long for.

R. I. KEATE: Not long ago we saw in our conference a demonstration of what can be accomplished through personal work on the part of the minister. One of our ministers spent some time in personal work in a very thorough way, in which he covered the territory of four counties. He visited all the isolated believers, and gave them personal attention in a true pastoral way; and as a result, twenty-five people took their stand and were added to the church. We have found it pays to do personal work.

J. T. BOETTCHER: I do not see how a man can be a successful minister un-

less he visits families in their homes. I also believe that ministers ought to invite the people to their own homes, for many times people can get help in that way which they would not get otherwise. When I was a young man, I had an experience which has had an influence on my life and has guided throughout my ministry of forty-five years. It was like this: An invitation had been extended to old Father Hill [a Seventh-day Adventist minister of that time] to come to my sister's home and meet the pastor of the Lutheran church for a discussion on some point of truth. The Lutheran pastor failed to come, but Father Hill kept his appointment; and I was there to hear what he had to say about the Seventh-day Adventists. Well, he did not say very much to me at that time, but he prayed most earnestly in my behalf; and his prayer so touched my heart that I broke down and wept. That visit and that prayer did more for me than any sermon I have ever heard.

There is a man here at this Conference, Pastor K. Sutta, from Riga—I well remember the first visit I made in his home. They had a big dinner, and I could not tell you how many courses they had at that meal, but it was a marvel to me, and Pastor Sutta and his wife wondered why I did not partake of all the different dishes they offered. Not long after that, we invited him to our home, and we served a hygienic meal. When he got back home, he said to his wife, "We must change our bill of fare. We saw something today which we have never seen before; we did not know it was possible to prepare a meal of that kind." And from that day Brother Sutta's home was changed. He gave up his business, and he has suffered in many ways because of his love of God's cause. He is now a conference president, and the Lord has blessed his work, so that his conference has grown from a few members to about eight hundred at the present time. I believe in personal visiting in the homes. The pulpit provides for only half our work; the other half must be done through personal contact with people in their homes.

G. E. PETERS: In my evangelistic work I find that people often have questions which they would like to ask, but which they are not willing to have answered through the question box. But as I visit them in their homes, they feel free to tell me of their doubts, questions, and perplexities, and through this personal contact I am able to help them, and perhaps lead them to decide in favor of the truth. Even though people become interested through a series of evangelistic meetings, there must of necessity be that personal touch in the home. I will refer to just one incident:

A young lady who had attended a series of meetings was engaged to be married to a bishop of the African Methodist Church. She had become

very much interested in the Sabbath question, and believed that we had presented the truth; but her fiancé made it very clear to her that unless she gave up the idea of keeping the seventh-day Sabbath, their engagement must be broken, and consequently she gave up coming to the meetings. But I went to her home, and I sat down and talked to her, and tried to help her see what was involved in her decision. I reminded her of the experience of Moses, who chose to suffer affliction with the people of God rather than enjoy the pleasures of Egypt. As a result, that young lady decided to break her engagement, and was baptized and united with the church.

F. D. WELLS: There is need of doing personal work for people who are not in the truth, but I believe that our own people need this personal touch also. I will relate just one incident from my own personal experience. Finding that there were a number of people whose names were on our conference records,—isolated and scattered members, concerning whom no one seemed to know very much,—I planned to make a tour through the conference and call on every one of these persons. I arrived at the first address on my list about nine o'clock in the morning, and I found the man I was looking for out in the field plowing. I walked out in the field to meet him as he came down the furrow, and as he stopped his team I introduced myself as the president of the conference in which he lived. He dropped the lines on the horses, gripped my hand, and his eyes filled with tears as he said, "I have been on this hill for twenty years, and you are the first conference worker to drive into my yard." He put his team in the barn, and for several hours we talked together concerning the advance of the message. This was all quite familiar to him, because he was a constant reader of the *Review and Herald*, but it was a great

joy and encouragement to him to come into personal touch with one of the workers.

That was my beginning in this kind of work, but I have been making trips out into the scattered territory for four years now; and on one such trip I called on one hundred and twenty families. I believe these trips accomplish a great deal. Not only is it a real joy and pleasure to come in contact with these persons, but I have seen the tithe and mission offerings advance. Many of our dear people are entirely isolated from others of like faith; they are faithful in sending in tithes and offerings; they send their children to our schools; and they have a claim on the ministry for personal, heart-to-heart contact, at least at frequent intervals, for they have their problems and they need encouragement.

A. J. MEIKLEJOHN: I want to say a word in regard to including the children in this matter of pastoral visiting. It seems to me that one of the finest things a pastor can do when he is calling on families is to remember the children. Not long ago I was calling on a family where there were several children, and as I was talking to the mother I noticed a little boy, seven or eight years old, sitting on a chair and listening to all that was said. Suddenly the mother said, as she fastened her gaze on the child, "Elder Meiklejohn, this is a very bad little boy!"

"Why, what is the trouble?" I asked.

She then went on to tell me how Bobby had picked up a mouth harp when he was at the home of a neighbor, had brought it home with him, had been told to take it back, and reported that he had done so. But it turned out that Bobby had not taken the mouth harp back to the place where he got it, but instead had thrown it over the fence. Now when the

mother had completed the story, she asked, "What would you do with a little boy like that—who would first steal a mouth harp, and then lie about it?"

The little fellow sat there looking at us, and it was evident that he did not know exactly how to relate himself to the situation. I smiled at the child, and said, "I don't think Bobby is going to do that again." I went on with my visit, but as I was about to leave the mother brought up the subject of the "very bad little boy" again. By this time the little fellow had slipped up close to where I was standing, and I put my arms around him, and said, "Bobby, I don't believe you are going to do that again." Then Bobby began to cry; and I knew that Bobby would never do that thing again.

Let us keep the older folks in mind, but at the same time do not forget the children. I like to kneel down in prayer with the father and mother and little children, and I want to know the children well enough to call them by name, asking God to especially bless Bobby and Mary and Anna and Joseph. Such personal interest not only draws the hearts of the children to the minister, but it wins the hearts of the fathers and mothers as well; and it helps to make our ministry more effectual.

PHILIP GIDDINGS: I would not know how to get along without combining preaching and personal work. Many times people say, I am not interested in your church, but I am interested to see what your life is like. They are more interested in the sermons we preach by our lives than in the sermons we preach from the pulpit, and I regard personal contact with the people in their homes as indispensable in my work as a minister. When people see their pastor among them, visiting and praying with the people, they are convinced that he loves them, and I find that, as a result of this work in

the West Indies, many who had become careless and indifferent are brought back to the church.

C. B. HAYNES: I wish to emphasize the importance of praying with the people in their homes. I sometimes wonder if we fully appreciate the spiritual help which people receive when somebody prays with them over their particular problems. I have had a number of experiences which have impressed this deeply upon my mind, one of which stands out most prominently. In holding an evangelistic effort some years ago, in one of the cities of the Southern States, I made it a practice to call on the persons whose names we received, with a view to having a talk with them, and I made it a point always to have prayer with them before leaving.

There was one woman who came to the meetings, a very refined and cultured lady, and she handed in her name and address. Mrs. Haynes and I went to call on her, but she seemed quite indifferent. Her attitude was decidedly on the defensive, and it was apparent that she did not purpose to tell us very much about herself. We endeavored to make our call as friendly as possible, but when it became apparent that we had made our visit long enough, we prepared to depart. Just before we arose to go, I asked, "Would you mind if we had a word of prayer before we part?" Something stopped her reply—I don't exactly know what it was, but we knelt down, and this woman knelt with us. I remember that I prayed for her, and for her home,—that God would abide there, that the angels would be there, and that the Spirit of God might lead her in solving her problems and bring her into close fellowship with Christ.

After we arose from our knees, this lady said, in rather a hesitating way, "Would your mind being seated again? I am not through talking; I have some

(Continued on page 27)

The Question Box

Problem Hour—Pre-Conference
Council

The Problem of Confidences

QUESTION: Should workers urge the people to unlock the secrets of their personal lives, thinking that by so doing they will be better able to help them to Christ? Or should the people be encouraged to make Christ their sole confidant?

ANSWER (by Meade MacGuire): I can but state my personal opinion on a question like that. Only a few days ago an individual asked for an interview with me, and said, "I don't know whether to tell you something or not." "Well," I said, "don't tell me unless you feel that it is necessary in order for you to obtain spiritual help; don't tell me anything that you will ever regret telling me." That has always been my attitude. But there are persons who carry in their hearts the burden of sin until they become desperate, and sometimes such a person will actually commit suicide. There comes a stage in a person's experience when he feels that unless he can confide in somebody who will pray with him, and give counsel and encouragement, he must give up in despair. When such a one comes to a true minister of God, he has a right to expect sympathetic interest in his need, and practical counsel for finding relief of mind and peace of soul. But certainly the statement or confession of such a person should be guarded most sacredly. If the experience can serve to help others in similar situation, then the utmost care should be taken never to disclose the identity of the person whose experience is alluded to. Any worker who does not sense the importance of safeguarding the confidences imposed in him is not qualified to do personal work.

But one of the greatest advantages which come to the personal worker is his confidential contact with these hidden secrets of the soul, which may represent experiences common to a great many people; and when he can tell of victories won by people in deep distress through conviction for sin which has been covered for years, hope and confidence spring up in the hearts of others in a similar situation. People have often told me of their experiences,—of stealing, or some other sin,—and I have prayed with them and seen them struggle through and get the victory. And many times, when I have referred to such experiences in talking to young people in our schools, I have had students come to me and say, "What you related today is just my experience, and I would like to know how to make things right."

Some very sad experiences often come to light, which place upon the personal worker very grave responsibility for sympathetic interest, for tact and wisdom to give the right advice, and for sacredly guarding confidences. For example, a young man came to me not long ago, and this is what he said: "I had an Adventist mother, but I drifted away from the instruction which had been given me in a Christian home, and lost my way. I went out into the world, engaged in bootlegging, and was apprehended, arrested, tried, convicted, and sent to prison for a year. Within a month after I was placed in prison I was

made a 'trustee,' and then I skipped out, and the authorities haven't got me yet. What shall I do?" To answer such a question is not easy.

I do not think that when we hold these confessions as sacred and confidential, we are restricted from using them, in the right way, to help other people get the victory. The point is to guard sacredly those secrets in the lives of other people which are of a nature to be kept secret, and which would lead to discouragement and serious harm should they become known.

Our Denominational Name

QUESTION: *In our denominational name is the second word "day" capitalized? and should there be a hyphen between "Seventh" and "day"?*

ANSWER (by L. E. Froom): In all our standard English publications,—the *Review*, *Signs*, *Watchman*, and of course *THE MINISTRY*,—the correct form of our denominational name uniformly appears. The word "day" is *not* capitalized, unless all three words are entirely in capitals. "Seventh" and "day" are always hyphenated. But note: while "Seventh-day" is hyphenated, the "d" of the word "day" is not capitalized. This is just a technical point, but for the sake of accuracy I wish we might check up on church bulletin boards, calendars, and letter heads, and see that our denominational name is correctly spelled,—Seventh-day Adventists.

A Deeply Spiritual Occasion

THE pre-Conference council of the Ministerial Association, with its devotional meetings so well conducted by Elder Daniells, the Bible studies leading into new depths in the word of God, and the round-table discussion of problems involved in preaching the message under present-day conditions, was a glorious success from beginning to end. Harmony and love prevailed throughout. The workers who were deprived of the privilege of attending these meetings lost a great deal, and the future work of those in attendance will surely reveal the tangible effects of this deeply spiritual occasion.

F. H. WESTPHAL.

The Morning Bible Study

Monday, May 26, 8 A. M.

The Gospel of Experience

BY W. W. PRESCOTT

(Concluded from August)

LET us look further into Paul's experience. He states, "It pleased God . . . to reveal His Son in me, that I might preach Him." You remember Paul went to Athens and met those wise men,—the Epicureans, the Stoic philosophers,—and he reasoned with them. Do you ever find among his letters a letter to the church in Athens? Why not?—He did not raise up a church there. He went from Athens to Corinth. He had learned His lesson. "I determined not to know anything among *you*, save Jesus Christ, and Him crucified." 1 Cor. 2:2. There were some at Athens who believed, but we have no letter to the church. When I read that passage in 1 Corinthians 2:2, I put the emphasis on the pronoun, because of the connection. "I determined not to know anything among *you*." I learned my lesson in Athens. I met philosophy with philosophy. I met argument with argument. I tried to meet them on common ground. I came to Corinth, a city noted for its impurity, its idolatry. I determined not to know anything among them save Jesus Christ and Him crucified.

Did Paul preach a complete gospel to the Corinthians? Can we preach a complete gospel now and do exactly what he did? *Do we?* Do we take that as our model, as our guide, and act upon it,—go among people, sinful people, heathen people in America, or in mission lands, and be determined not to know anything among them save Jesus Christ and Him crucified? Can you follow that plan and raise up

a company of faithful Seventh-day Adventists? [Voice: Yes.] Do you do it?

Now I myself frankly say that I have heard subjects announced that I thought would prove a problem to me to know how to preach Christ crucified under that subject. It may be that by wandering away from the subject announced, Christ could be preached. But certainly He could not be suggested in the subject. I think these things are extremely practical to us preachers. I am asking you these questions to cause you to think. Thinking over your own experience in preaching, have you followed this principle? Suppose I ask you a simple question: Do you preach the second chapter of Daniel that way? I do not mean to expound the history and then at the end to give some texts for the gospel; I mean to preach the gospel of Christ in the second chapter of Daniel, and not bring the gospel in from some other place. I want to tell you in frankness that I preached the second chapter of Daniel a long while before I preached any Christ in it, or saw any Christ in it, and I may say (although there is no one here to whom I am referring) that I have heard sermons preached on the second chapter of Daniel that sounded like my own sermons before I saw the gospel there. I hope I shall never hear another such sermon. I hope we all have come to preach prophecy, not merely as a prediction of something that is going to happen in the future, but as the presentation of a Person in whom things happen now and will happen. I mean just this way: Christ will not come the second time to save a person in whom He has not already

taken up His abode. Think of that when you preach the second advent. Christ will not come as a Saviour at the second advent to one to whom He has not already become a Saviour.

Now another statement in this first epistle to the Corinthians concerning Paul's preaching: "We preach Christ crucified." 1 Cor. 1:23, 24. What is the difference between preaching the crucifixion of Christ and preaching Christ crucified? Now you know as well as I, that it is possible to make a very deep impression upon an audience if we are gifted in language, in presenting that terrible scene on Calvary, and yet not convert a single person by doing it. The crucifixion is a great fact; Christ crucified is a great Saviour. We cannot get on without the fact. Certainly not. Paul didn't. But it is not simply a fact, something that happened long ago. It is the Person who was crucified living as the crucified Christ. You remember His own words when He appeared in such glory to the apostle John after His resurrection that the apostle fell at His feet as one dead. "He laid His right hand upon me, saying, Fear not; I am the first and the last, and the Living One; and I was dead, and behold, I am alive forevermore, and I have the keys of death and of Hades." Rev. 1:17, 18. It is the living Christ who died and who lives now. It was not simply the facts about a Person who lived long ago, and was put to death. It was the fact that that Person conquered death, and lives as a Saviour, the living Christ.

Paul says, "We preach Christ crucified." How was he able to preach Christ crucified? He tells us himself in Galatians 2:20: "I have been crucified with Christ." Let me emphasize the fact that no one can preach Christ crucified who has not himself been crucified with Christ. Is that right? [Amen.] That means something in experience, doesn't it? That means a fellowship with a Person.

It is very interesting to note the way the apostle Paul writes concerning this union with Christ. I jotted down some statements: "Crucified with Christ." Gal. 2:20. Buried with Christ. Rom. 6:4. Raised up together with Christ. Eph. 2:6. Exalted with Christ. Eph. 2:6. Suffering with Christ. Rom. 8:17. Glorified with Christ. Rom. 8:17. Reigning with Christ. 2 Tim. 2:12. How does it begin?—In death. How does it end?—In reigning with Him on His throne. But the death, the crucifixion with Him, is an absolutely necessary step to reigning with Him. "He that overcometh, I will give to him to sit down with Me in My throne, as I also overcame, and sat down with My father in His throne." The one who is united with Him in His death, His resurrection, His burial, His ascension, in suffering, will be glorified with Him and will reign with Him. It is absolutely impossible to omit the first step.

Let us note just a bit further this union with Christ and what it means to accept Him. Everything must be personality. "Of Him are ye in Christ Jesus, who of God is made unto us wisdom from God, and righteousness and sanctification, and redemption." 1 Cor. 1:30. He is made sanctification to us. He is made redemption. He is made justification. He is *all*. *Christ is all*.

The apostle Paul writes quite fully about justification, you remember. He teaches that we are "justified freely by His grace," "justified by His blood" "justified by faith." The apostle James wrote about Abraham's being justified by works. Take those four expressions,—grace, blood (death), faith, works. But the apostle Paul summed it up in one expression in Galatians 2:17: "*Justified in Christ*." That is the fulfillment of that prophecy in Isaiah 45:25, "In Jehovah shall all the seed of Israel be justified." Jehovah became Jesus, the God-man. And the apostle Paul expounded it in

just those words, "justified in Christ."

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ." Eph. 1:3. *There is no spiritual blessing apart from the Person.* In having the Person, we have every blessing. But we ourselves do not realize it. It takes study, prayer, personal experience, to realize what we have in Christ. "In whom we have our redemption, . . . the forgiveness of our trespasses, according to the riches of His grace." Eph. 1:7. Where do we have forgiveness?—In Him. Where do we have righteousness?—In Him. Where do we have sanctification?—In Him. Where do we have our redemption? In Him. What more do we need?

I would like to read some titles that will perhaps suggest more to you than anything I can say as to this Person:

"The inexhaustible Christ
The incomparable Christ
The infinite Christ
The incarnate Christ
The infallible Christ
The immaculate Christ
The immolated Christ
The immortal Christ
The ideal Christ
The invisible Christ
The interceding Christ
The immutable Christ
The indestructible Christ
The influential Christ
The illustrious Christ
The imperial Christ
The inevitable Christ
The irresistible Christ
The indwelling Christ
The indispensable Christ."

"Christ is love to bleed;
Christ is grace for need;
Christ is food to feed;
Christ is guide to lead;
Christ is power to speed;
Christ is truth indeed;
Christ is living seed;
Christ doth ever plead;
Christ is all we need."

That is the statement of the apostle Paul in Colossians 3:11: "Christ is

all." Put with that the statement in "Gospel Workers," bottom of page 282, "Christ is Christianity."

We have just touched upon this subject. However, I think we have enough to think about.

Personal Testimonies

Deeper Life Confidences

Help When Most Needed

FOR more than twenty-five years I have been a minister of the gospel, but never have I experienced such blessings as I received while attending the Ministerial Association meetings prior to and during the General Conference which has just closed. My earnest purpose in attending the pre-council was to receive help from God. I was not disappointed; and, thank God, help came at a time when most needed in my case. Just how this definite help came, I cannot tell, but I know that my vision in the vital things of God was greatly enlarged, and there came to my soul a spiritual uplift such as I was hungering for.

Since returning to my home, I have been studying and praying that I may get a still clearer view of the wonderful provision which God has made through Jesus Christ to restore that which man lost through sin, in order that the image of God may again be reflected in His children. My soul was in great need of this inner revelation, and now I have been blessed, and there has come into my heart a burning desire to be clad in the armor of Christ's righteousness, and to do everything in my power to enable others to secure this protection as the church enters upon its final conflict.

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Special Features

Brief Presentations Without Discussion

What Constitutes Thorough Instruction

BY J. C. STEVENS

BAPTISM is a spiritual and sacred ordinance; it is the literal and visible phase of the new birth. Baptism is the ceremony whereby the individual becomes married to Christ. The "old man" to whom the person has been married is dead, and is now buried, and the baptismal candidate is married to another, even to Christ. He takes Christ's name, is baptized into Him, becomes one with Him, and therefore in his experience he is first taken to the cross and there becomes crucified unto the world (Gal. 6:14), in order that Christ may live in him. When this has taken place in the life of the individual, the result will be that he seeks those things which are above; he will not set his affections on things on earth, but on things above, because he is dead, as far as the former relationship is concerned, and his new life is now hid with Christ in God.

After being taken to the cross, and the world is crucified unto him and he unto the world, and he has entered into the resurrection experience, whereby he lives an entirely new life, then he is taken a step farther, and made to sit with Christ in heavenly places. In experience, he now sits at Christ's right hand, which is a place of victory, peace, and joy; and we read, "Thou wilt show me the path of life: in Thy presence is fullness of joy: at Thy right hand there are pleasures forevermore." Ps. 16:11. The one who is married to Christ and is permitted to sit with Him in heavenly places, will have so much real joy and

pleasure that nothing which the world can offer will have any appeal. He who is exalted to such a position will not desire to exchange it for any place which the world has to offer. The person who is baptized into Christ, and has "put on Christ"—enthroned Christ—will seek to glorify Christ in all that he does.

The first point in considering what constitutes thorough instruction is, therefore, the necessity of placing in the forefront all that is involved in individual relation to Christ, which baptism primarily signifies.

Second, candidates for baptism should have thorough instruction in all points of faith. Our doctrines are important; they comprise a message to the world known as "the advent message," and without these doctrines there would be no "advent movement." The peculiar points of the message should be thoroughly understood before baptism is administered, such as the Spirit of prophecy in its relation to the advent movement, the tithing system, health reform, dress reform, the ordinance of humility, denominational organization, et cetera. It is an injustice to any person to bring him into the church before he has been made acquainted with all the doctrines peculiar to our church.

But doctrine without divine power is of little worth. "Those who teach unpopular truth today must have power from on high to combine with their doctrine, or their efforts will be of little account."—*Testimonies*, Vol. IV, p. 378. "Truth is of no value to any soul unless it is brought into the inner sanctuary, and sanctifies the soul."—*Christ Our Righteousness*, p. 99. "A theoretical knowledge of the

truth is essential. But the knowledge of the greatest truth will not save us; our knowledge must be practical. . . . The truth must be brought into their hearts."—*Ibid.* "In the lives of many of those whose names are on the church books there has been no genuine change. The truth has been kept in the outer court. There has been no genuine conversion, no positive work of grace done in the heart."—*Id.*, pp. 100, 101. "The five foolish virgins had lamps (this means a knowledge of Scripture truth), but they had not the grace of Christ."—*Id.*, p. 103. But Christ is "the way, the truth, and the life." He is the embodiment of truth—the truth personified. He that knows Christ, will obey from the heart that form of doctrine which has been revealed to him.

As the third point, therefore, in determining what constitutes thorough instruction, there must be recognition of the principle that to be truly baptized into Christ involves abiding in Christ and walking as Christ walked.

God has given this people much light. The Spirit of prophecy speaks of it as "the accumulated light of the ages." Hence there is much light to be walked in by those who become Seventh-day Adventists. If this light becomes merely a set of rules to live by, and the truth itself does not become a living, sanctifying power in the life, one of two things is sure to happen,—either the individual who has the light will break the rules, or else the rules will break him. There is only one way to avoid this, and that is to have the rules written in the heart by the creative power of the Holy Spirit.

If one will indeed accept Christ as that covenant of a new and better way, the law will be written in his heart, and he will keep the law gladly, willingly, lovingly, instinctively. The commandments will not be a set of negative rules, but a positive force in his life. He will keep the law without

having to rein himself up for the purpose of doing so.

If the spirit and truth of the Sabbath are written in one's heart under the light of the third angel's message, he will become a true Sabbath keeper. He will not lean to Jewish extremes, neither will he manifest nominal Sabbath-keeping laxness, as is so often manifested in the lives of Seventh-day Adventists. There will be a power within the heart that guides and keeps in the right way. "When we are clothed with the righteousness of Christ, we shall have no relish for sin; for Christ will be working with us."—*Id.*, p. 121.

If one has the righteousness of Christ imparted as well as imputed, he will naturally fulfill the law of righteousness, for "the righteousness of Christ. . . is made manifest in obedience to all the commandments of God."—*Id.*, p. 36.

If one has the Spirit of God in his life, he will bear the fruits of the Spirit as naturally as a fig tree bears figs or a rose bush bears roses. He will do it without thinking; it will flow naturally from his life. We read:

"Thus it is with the truly righteous man. He is unconscious of his goodness and piety. Religious principle has become the spring of his life and conduct, and it is just as natural for him to bear the fruits of the Spirit as for the fig tree to bear figs, or for the rose bush to yield roses. His nature is so thoroughly imbued with love for God and his fellow men that he works the works of Christ with a willing heart."—*"Bible Sanctification,"* by Mrs. E. G. White, p. 12.

If "a man is converted to God, a new moral taste is created; and he loves the things that God loves; for his life is bound up by the golden chain of the immutable promises, to the life of Jesus."—*"Christ Our Righteousness,"* p. 122. "The hungry, thirsty soul will continue to hunger

and thirst as long as it partakes of these unsatisfying pleasures. But those who drink of the living water will thirst no more for frivolous, sensual, exciting amusements. The ennobling principles of religion will strengthen the mental powers, and will destroy a taste for these gratifications."—"Testimonies," Vol. IV, p. 579.

True conversion, then, is the most important thing. This involves consecration, and consecration will mean righteous and faithful living. For example, a truly consecrated person, under the light of this message, will naturally be a faithful tithe payer, because the underlying principle of one is the same as that of the other,—the recognition and acknowledgment of God as the owner of all; that all belongs to Him—body, mind, talents, life; members of body,—eyes, ears, mouth, lips, tongue, cheeks, stomach, appetite, hands, feet, et cetera.

In the cleansing of the leper, which is typical of the cleansing from sin, the blood was first put on the ears, hands, and feet, and then the oil was applied. The consecrated person, under the light of this message, will eat and drink to the glory of God. He will walk in the light that has come to this people in such rich measure, this "accumulated light of the ages." He will recognize that his tastes and appetites belong to the Lord, and that the adorning of the body must be in harmony with the plain teaching of the word. Consecrated ears will not be open to the words of the evil one who seeks to lure into paths of sin; consecrated eyes will not look upon evil; consecrated feet will not take one onto the dance floor or to other questionable places; consecrated hands are not used in card playing. All physical members of a consecrated person are yielded as instruments of righteousness.

In summing up the matter, we may say that thorough instruction of candidates for admittance to the church,

is based on the primary steps in conversion:

1. Repentance.
2. Confession and forgiveness of sin.
3. Imputation and impartation of righteousness.
4. Consecration.
5. Sanctification.

Then the next phase of thorough instruction embraces the steps of growth in the Christian life; for as in the natural birth, the babe in order to grow must have food, pure air, sunshine, and exercise, so in the spiritual birth there must be:

1. Feeding on the word,—a desire for the sincere milk of the word.
2. Receiving more and more of the Holy Spirit, the breath of spiritual life in the soul.
3. Bask in the sunshine of His presence,—walking in advance light.
4. Spiritual exercise,—working for the salvation of others.
5. Faithfulness in availing oneself of all the means of grace whereby to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

Battle Creek, Mich.

The Goal of Thorough Instruction

BY A. G. DANIELLS

[Remarks made at the close of presentation by J. C. Stevens.]

THE object which we must keep in view, in all our work and in seeking to find out what constitutes thorough instruction, is that ministers of the gospel are called to do more than simply make converts. The commission which Jesus gave to the apostles was, "Go ye into all the world, and *make disciples.*" And in writing to those "disciples" that were made through their labors, the apostles addressed them as "saints." Who were they before they were made disciples?—They were heathen; formalists, Pharisees; they were a bad lot. But taken out of

heathenism, they were made disciples, and after that they became known as saints of God—"saints scattered abroad."

Now we are sent to make "disciples;" but that means more than making converts to the dogmas which we hold as a people. The ultimate goal of our endeavor is to make saints; and we shall not be able to do that until we have ourselves passed through that experience which lifts into the realm of saintdom.

I believe that just here lies the secret of our difficulty. The vital thing lies back of all doctrinal instruction, however thorough that may be, and centers in the need of a spiritual experience through fellowship with the Lord Jesus. We may draw up rules and draft resolutions regarding our difficulty, but that will not accomplish what we need. There must come into the life of evangelist, pastor, district leader, or any other worker in the church, a spiritual experience which will enable him to cope successfully with these difficulties, great or small. In the midst of our spiritual activities our spiritual forces become depleted, unless we continually drink at the Fountain; and we cannot become channels of life unless the current of life is kept unobstructed. We are sent to make saints, not converts. In order to fulfill our commission, we must ourselves pass beyond the stage of converts into the realm of saintdom.

Discussion From the Floor

(Continued from page 19)

things I want to say to you. Your prayer makes me feel free to speak about them." Then she told me the story of her life, and of her need. She said that she had been a church member for about twenty-five years, and that on no occasion had any minister ever prayed with her in her home. This had been such a disappointment,

and she had allowed the matter to prey on her mind to such an extent that she had come to question the sincerity of preachers in general, and had withdrawn from the church.

When she learned of the meetings which we were holding, she came out of curiosity to hear what we had to say, and to some extent she had become interested; but this was what passed through her mind when we came to call: "When you came here today, I said to myself, Here is another one of those preachers. Many have come and gone, and none have ever prayed with me, or talked with me and endeavored to help me, and I suppose here is just another preacher of the same kind." She was watching us all during the call, to see if my method of personal work was the same as that of other preachers. Of course I did not know this; but after we had had prayer, her attitude changed entirely, and she was willing to talk to us freely. She said, "For twenty-five years no minister has ever prayed with me. I appreciate more than I can express, the fact that you have been willing to kneel here in my home and ask God to bless me and to help me in the little things that make up my life."

It was prayer in the home that brought the turning point in that woman's life. She became a member of the church. So I think it is a very important matter to come close to the people in the fellowship of prayer.

There is another phase of personal endeavor which should not be overlooked, and that is to manifest a friendly interest, and extend an invitation to attend church services. I wonder how many are familiar with that incident of tragic neglect to invite people to meetings. For the good of those who may not have heard the story, I will briefly relate it. When that very able, wise, and brilliant Chinese ambassador to the United States, Mr. Wu Ting Fang, had closed his am-

bassadorial duties, and was about to sail back to China, he received an invitation to attend church service. He had gone to New York to take ship, and on the Sunday night before he was to sail, a native Chinese pastor in New York City decided he would venture to ask Wu Ting Fang to attend his meeting. He called the ambassador at his hotel, and said, "I have seen by the paper that you are here, and that your boat does not sail until tomorrow, and I wondered if you would be willing to come and attend a Protestant church service."

Wu Ting Fang replied over the telephone in this manner: "When I was a boy, I came in contact with Protestant missionaries from America, and was influenced by the Christian religion. But I lost that influence, and after receiving my education and training I became prominent in public affairs; but all through the years I have not forgotten what I learned from those Protestant missionaries. When I was sent as ambassador to the United States from China, I made up my mind that I would accept the first invitation to attend church that I received while in America"—then he stopped talking, and nothing came over the wires for a few seconds. Resuming the conversation, he said: "This is the first time that any one has asked me to attend church here in America: and now it is too late!" Christianity had failed to measure up to her opportunity to extend the influence of the gospel in that personal contact which had been rightfully anticipated.

G. R. WEST: I have been getting much help from what has been said, and could relate many personal experiences in personal work. But the thing I need to find out is how a man laboring under conditions such as many of us are laboring under, can find time to do personal work. Take, for example, the case of a pastor of a city church, where there is a membership

of between 300 and 400. The pastor has to officiate at weddings, preach funeral sermons, pray for the sick and dying; he must be campaign promoter, and look after the interests of the church school and church affairs in general. I should like to hear the men who are actually laboring under such conditions explain how they find time to engage in personal work. My conviction is that personal work should be made a part of every day in the week; not isolated experiences here and there through the year, but it should be made our business. I am obliged to confess that, in my personal experience, as the problems have increased the personal work has been crowded out. When I read what is said by the Spirit of prophecy about pastoral work, I feel that I ought to resign my work as pastor, because I am not doing what we are instructed to do. I have had many workers tell me that they do not do very much visiting. I want to know if these things we have been hearing about are practical; and if they are, I want to learn how to find time to do them in connection with all the duties that a pastor-evangelist has to take care of.

B. F. BRYAN: I feel stirred with reference to this matter, and particularly since the question was asked. Before the brother asked the question, I was going to speak on that very point. The pastor who does not find time to do personal work is no pastor. You cannot feed the flock by running campaigns. You cannot lead souls to Christ by merely asking for money. Many years ago I was taught a lesson as to the importance of personal work which has stayed by me all through the years. A simple-minded lad, an epileptic, came to me at the close of a service, and said, "I want you to pray with me, pastor." Like all other busy pastors, I found many things to be attended to, and I said, "All right, John. Go into the study, and I will come and

talk with you just as soon as I can." "Please, pastor," he said, "come now. I need you now." I went into my study and I talked with him. We kneeled down, and we prayed together, and the tears came down the cheeks of the lad when he found the Saviour. I had done the thing which really I did not want to do,—I had dealt with the one-soul audience, but the lad found Christ; and that was the means of bringing his father into touch with God, and that father is a preacher of the gospel today.

I had my lesson! There is never a time, no matter what we have in hand to do, that if anybody asks for prayer, we cannot find time to pray with him. I cannot preach, and I know it. There are some men who cannot preach, and they don't know it. But I know Christ, and I know His power to save. I know that He can put underneath the weakest of us His everlasting arms; I know that He can lift sinners to God; and I am very sure and positive that He can save; and I am very positive that He can bring men and women into contact with this precious truth which has come to all who are gathered here today. I know of no other way of winning souls to Christ but loving them into the kingdom. Let us go back to our churches and do it.

As to finding time for doing personal work, I believe in putting first things first; and that if we seek first the kingdom of Christ and His righteousness, these other things will come. They are bound to come. You will not have to put up charts, and use slides and all the rest of the paraphernalia, as a campaign promoter. Keep prominently before the people that souls are dying, that precious souls need contact with Jesus Christ. That is what will win every time. If you seek to spiritualize all campaign endeavors, the money will come.

ROSE E. BOOSE: Elder MacGuire spoke of finding the way to the hearts

of the people, and of the need of finding out the nature of the spiritual malady before attempting to apply the remedy. I would like a little further information as to just how to meet the real needs of an individual in a tactful manner. Would Elder MacGuire please tell us how to find the key to individual problems?

MEADE MACGUIRE: I suggested that the key may be hidden in the background of heredity, or environment, or education, or failure. Perhaps it will be well to mention a personal experience which quite clearly illustrates how the key may be hidden in the background of failure.

At the close of one of my meetings, a young lady came to speak to me. I had noticed that she rose with others, indicating a desire to be prayed for, and I asked her to stay to the after-meeting. But she said she could not do that, and that she would like to see me the next morning. In my personal interview with her the next morning, I recognized her as a person I had known when she was a girl about fifteen years of age. She started in to tell me the story of her experience, and it was so sad, so repulsive, and so sordid that I felt thoroughly disgusted. She seemed so unconscious of the terrible reality of what she had been telling me, that I felt there was nothing to her, and that it was not worth while to waste any time on her, when there were so many other young people needing help, who gave evidence of having some standard of character and principles. But I did not express my feelings to her.

A day or two later, this young woman stopped me and asked if she might have another talk with me. I was not anxious to talk with her, and I said, "I am very busy; but of course, if you really desire it, and really mean business in the matter of the surrender of your life, I will talk with you." She said she would like to have me

explain to her how to be converted. So I met the appointment, although rather reluctantly. I confess it all with a good deal of shame now. I read the Scripture, and tried to explain in the most simple manner just how to enter into the experience of the new birth. Finally, she said, "Elder MacGuire, I know what you are thinking: You think you are wasting your time; that I am not worth the effort you are making." She read my thought exactly. Then she went on saying: "I know that I am not worth anything. You know my father and my mother,—my father is as wicked as the devil can make a man, and my mother is selfish and worldly. Sometimes I think I have inherited all the bad in both of them, and nothing good." Then she burst into tears. But through her sobs I caught the words, "I would like to be saved, notwithstanding it all."

I then experienced such a sense of horror at my own self as I shall not soon forget. To think that I should consider myself an ambassador for Christ, and yet have such an unkind attitude toward a person. I knew her father and mother, and recognized that all she said about them was true. But I did not realize that back of all that unfavorable heredity there was something that I should take into account, and that the Spirit of God could furnish the key which would unlock the door and set the soul free in Christ. I most humbly cried to God to forgive me, and to keep me from ever regarding any poor soul as a worthless case. That young woman was converted, and is living an exemplary Christian life. That is what I mean by the key to a person's heart being hidden in the background of heredity.

A. G. DANIELLS (Chairman): You certainly have shown splendid interest in the meetings of the day, and as I sat here and looked into your faces, and as I saw the crowd of people standing around the door, who could

not even find standing room inside, I felt in my heart to invoke God's blessing to rest upon you all, and to make this day's meetings truly of lasting benefit. I have come to the age of life and experience when I place very little value upon simply talk or discussion. I do feel very anxious, however, that divine light and truth shall penetrate our hearts and minds, so that there may come to us a new vision and new life in this great work to which we are called. In our Bible workers' meeting today, some one said that she attended a meeting here in the Auditorium some eight years ago, at the time of the General Conference, and the message given at that time sank into her heart, and she went from that Conference with a new life in her soul, and she has been living that new life ever since. That is what I hope will be the experience of each of you when you return to your fields from this meeting.

I do hope that these good suggestions which have been made here will burn into our hearts, and make our future experience better than the past has been. This does not mean any repudiating of the past; but, dear friends, there is a higher plane of daily experience giving us greater power with God and men. We need that experience. I feel that we should ask God's benediction to rest upon us, and I will request Brother Bellah to offer the closing prayer in our behalf.

Operations in World Divisions

(Continued from page 10)

to our missionaries who have few opportunities to meet in convention, or to profit by association and counsel with other workers. The Reading Course books have likewise been very inspirational and encouraging. Rarely does the man in the jungle, or in some far-placed mission station, have the opportunity of choosing such excellent

material for general reading, and the workers speak in the highest terms of the books comprising these Reading Courses. The secretaries of the Ministerial Association are to be congratulated for the splendid selection they have been able to make.

The membership of the Ministerial Association in Southern Asia aim to reach a full 100 per cent. We are hoping the time is not far distant when one of the secretaries of the General Conference Ministerial Association will be able to meet with our workers in the various sections of India, and assist us in institute work, as has been done in other divisions. Such effort is sure to be followed by increased efficiency and success in life

and work, and result in a great forward movement in winning souls.

The time for closing the Ministerial Association meeting having arrived, Elder Daniells called attention to the fact that nearly nine thousand workers had been represented by the secretaries who had spoken; and through Ministerial Association contacts, these nine thousand men and women are receiving encouragement and help three hundred and sixty-five days in the year, to enter into a deeper spiritual life and to become more efficient in the work of God. Surely this worthwhile endeavor should receive the prayers and the hearty support of all God's people.

Personal Impressions of the Pre-Council

THE pre-council meetings of the Ministerial Association afforded the best ministerial help that I have ever obtained. The increase in spiritual vision, the deepened sense of the importance of our work and of my personal relationship to it, can never be estimated in its effect upon my life. I shall be a better Christian and, I trust, a stronger worker for having attended these meetings. And I believe that in saying this I am expressing the sentiment of those who were in attendance. I am grateful to God for the opportunity I have had of being present.

J. G. MITCHELL, *Miami, Fla.*

I THINK the pre-council meetings of the Ministerial Association were most excellent. They were very spiritual. The discourses given were just what the church of God needs at this time for the deepening of Christian experience. The round table discussions were of such a practical nature as to be of real help to all workers in attendance. I wish that all our workers might have been present at these meetings from beginning to end, to share with us in the blessings that the Lord gave.

J. W. WESTPHAL, *South America.*

THE blessed Book says, "The path of the just is as the shining light, that shineth more and more unto the perfect day." I think that what we have listened to in these meetings of the pre-council is in fulfillment of this Scripture. As long as truth is advancing, as long as truth is progressing, there will be new ideas suggested in their proper relation to old principles. I have been informed that all through the ages the Roman Catholic Church has held to the teaching that "whatever is new in religion is false." Just as soon as that idea is adopted, whether in the Catholic Church or the Seventh-day Adventist Church, there is the adoption of a creed. There comes to my mind that text, "Walk while ye have the light, lest darkness come upon you." It does not say, Stand still. It says, "Walk." It implies that present duty is to walk; and if one does not walk in advancing light, he soon finds himself in darkness.

E. W. FARNSWORTH, *Glendale, Calif.*

EDITORIAL POSTSCRIPTS

PREPAREDNESS!—This is the hour of opportunity. This is the preparation time. Spiritual, intellectual, mechanical progress should be seen on every hand. What we neglect now will have to be worked out under most adverse conditions, in case we ease down now. "In time of peace, prepare for war," is a sound adage. We face war with the enemy of all righteousness and truth. Let us not be deceived by cries of peace or overtures of a truce. The final conflict is inevitable. We must be equipped, drilled, prepared.

CONSECRATION!—Just what is meant by that expression? It is not a synonym for conversion. Peter was "consecrated" in the sense of leaving all to follow Jesus, and even in taking up the sword in bloody defense of his Lord. But he was not converted until the divine miracle of Pentecost transformed him. Until that hour, although intensely ardent and active, he was controlled by impetuous ambition mingled with cowardice. Let us not confuse genuine conversion with seeming consecration.

SPECIALISTS!—Of course we utilize and venerate the family physician—the general practitioner—for all common ailments. But when we have an extraordinary need or a serious situation, we seek the expert help of a specialist. Similarly, it is inconsistent to ridicule specialists in the ministry. The general preacher meets most needs, but there is likewise a place and a need for specialists in the spiritual field. We accept them without a word in the departmental and executive realms. These are rated as indispensable. But in the evangelistic, revival, and other spheres, we as verily need specialists, who through extraordinary study, experience, and recognized results are able to touch particular needs.

JUDGING!—We need to beware about devising personal, arbitrary standards of orthodoxy by which to judge the loyalty of fellow workers. God has placed no such infallible instrument in our hands. He has not so commissioned any one of us. Each is accountable unto God.

MUSIC!—Would it not be well if workers without either musical training or even a musical ear, who could not carry a tune if life depended on it, would refrain from attempting drastic reform in denominational music, and also from caustic criticism of those who do sing? Financiers resent the "wise" remarks of those who cannot even budget their own personal incomes and expenses. Administrators smile at the cocksure advice of those who cannot even govern their own households. And so it is also with those who have not been trained in the appreciation and rendition of sacred song. Let the competent do the criticizing, and suggest the reforms. And there is a sufficient number of such experts who are godly, consecrated workers, to safeguard denominational interests.

L. E. F.